

Bismillahir rahmanir rahim.

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ
سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّهُ فَلَا هَادِيَ لَهُ.
وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ
وَرَسُولُهُ.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ، وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

[3:102]

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ
مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ، وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ
عَلَيْكُمْ رَقِيبًا ﴿١﴾

[4:1]

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾
يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا
عَظِيمًا ﴿٧١﴾

[33:70-71]

أما بعد:

L4. Umar Ibn Abdul Azeez

This is the fourth series of the men heroes of Islam. The first one that we took was Nouriddin ibnEmaduddiZinki. The second one is Salauddin Ayyubi. His father name is also Emaduddin. But he is not the brother of Nouriddin. Salauddinibn Emaduddin Al Ayyubi. His uncle was Asaduddin. Yesterday we talked about Uqbah bin Nafee' and An Nou'manIbnMuqrin Al Muzhni, may Allah be pleased with them. These two were sahaaba, where asNooruddin and Salahaddin were not.

These were the heroes who were knowledgeable. But one of the characteristics of them was they conquered portions of the world. They were the heroes who followed the footsteps of Khalid bin Al Waleed, may Allah be pleased with him. Khalid bin Walid who used to say to the Roman, one time when he approached them, he told them in a letter two lines which terrorized them, "Where are you going to run away to? WallahilAdheem, if you guys float in the sky, Allah is going to send us after you in the sky. Or if he doesn't send us after you in the sky, then He is going to drop you down to us so that we can annihilate you. Wallahi I have men behind me who love death just as you like life. " Just two lines. They gave in and surrendered. That were the heroes we had back then.

Today I want to take another kind of men who had other characteristics that we need to learn of and our youth need to know. Because In shaa Allah we are going to apply these. And we are going to see among our youths people like these. That is our aim. I don't want you to listen to these and get inspired for half an hour and then forget these. No! The aim is that from our ummah we have heroes like these. That's what we want. Your goal is to be like Salauddin, Nouriddin, Khalid bin Walid, Uqbah bin Nafee' and Abdullah ibn Jabir and the many heroes we talked about.

Our topic today is about a hero. Let me tell you how this hero is born. Who his ancestors were?

Umar ibn Al Khattab, may Allah be pleased with him, was walking in the streets of Madinah. He used to do 'as 'as, which means he used to go at night and make sure that everyone was okay, that no one had hungry baby screaming or someone outside in public not supposed to be there, flirting with girls or do something that is prohibited.

Once he found a women screaming. He finds out she is screaming because she going to give birth and no one is there to help her out. He runs back to his house, brings his wife and goes back to there again, and in the process he tells his wife to go and help her give birth. He and her husband were sitting outside. The man doesn't know who he is. Umar is comforting the man and his wife is there giving birth. As she gave birth, she said "Ya Ameer Al Muminin, tell him it's a boy." The man's jaw fell. Amer Al Mumnin! His wife help my wife in giving birth?

These are the heroes. Look at how just he was. Sometimes he used to go, feed and clean just like his master Abu Bakr for orphans in Madinah. He used to pray Fajr and leave. Go to their houses and sweep for them, and clean for them, and cook for them and prepare foods for the kids, and then leave. This was Umar, the giant.

One of the times he was passing by a house and he hears a quarrel between a woman and her daughter. The woman is saying to her daughter, "Add water to the yoghurt." The daughter said, "Didn't you hear Umar ibn Al Khattab say that we cannot do this anymore?" Her mother replied, "Look at where are you and where is Umar. Umar is sleeping in his comfort and he is not around. Where is he?" The daughter said, "If Umar is not around, the Lord of Umar is around." Umar is listening. He puts mark on the house.

He comes the next morning. To punish them? No. he asks for that daughter's hand for his son to marry. And who is the descendant of that family? The hero we are going to talk about today. Who? Umar ibn Abdul Aziz.

Don't pick a prostitute a say, "I want to marry this woman." Don't pick a woman whose aim is not to help you serve Islam and say, "I want to take this woman." You better chose a woman like this and chose it the halal way. What made Umar like her. Umar could have asked for any daughter in Madinah, they would give her to him. But what made him chose the woman right here? He loved her for the sake of Allah because she said: "I fear the Lord of Umar."

Who came from her descendant? A reviver of Islam, Umar ibn Abdul Aziz.

Umar ibn Abdul Aziz grew up in the Umayyad khilafah, lot of oppression. Umar was wealthy. His family was wealthy. The reason they were wealthy was because they took from the house of Muslims a lot of wealth to preserve themselves. And he was on this trend for some time. At one point the oppression got to a point where the people wanted to change it. The khalifah died and they are in the masjid trying to choose a khalifah and all the fingers were pointed to Umar ibn Abdul Aziz. They see justice in him. Reviver of Islam.

They point to him and he does not want to accept it. But by force he accepts it. They say, "We want you O Umar" Umar says I free you from commitment. Just chose someone else. I don't want it. See that's what happens, when it is given to you and you don't ask for it. Unlike when you ask for it and you became a slave for it. Why are our leaders are in the position that they are today? Because their aim and goal in this life is their leadership. King Fahd wants leadership. Let Islam die! Let Afghanistan be demolished! Let Iraq be demolished! Let all the Muslims be killed and annihilated! Use my air bases, rape my women, take what you want as long as I am on the throne. Same with Al Sabah in Kuwait who free their lands for the bombing of Iraq that you see today. Same with all our leaders today. They want one thing, to stay in power.

This man was the opposite. "I don't want to stay in power. I don't want it. Take it away. It is too big of a responsibility." That is why Prophet ﷺ says to Abu Dhar, "O Abu Dhar, it is

something Allah trust you with. And on the Judgement day it is going to be something embarrassing for and something you are going to regret. Except the one who takes it justly and they are extremely rare.” Umar does not want to be the leader but they want him to be so. They all shout in one voice, “Umar you are the khalifah and you will remain so and we will accept no one other than you.” And they give him commitment.

He says “Hasbiyallahu wani’ malwakeel.” It’s not something to be happy about. Not to Umar ibn Abdul Aziz. To us it may be. We probably love it- prestige, fame, leadership, wealth. For Umar ibn Abdul Aziz it is a problem he has on his back now. He gets up, and by the way look how many times I am going mention Umar ibn Abdul Aziz creid. If you read the life of this man, you can’t count how many times he cried.

I will tell you a story. A women came to Umar ibn Abdul Aziz and sat infront of him and began to cry. Umar began to cry. Why are you crying Umar? Because she was crying. No reason. His heart was a weak heart that always cried. Umar ibn Abdul Aziz gets up on the speech letter and he says, “You forced me to this position.” And he uses the statement of Abu Bakr before him. He says, “You chose me and forced me into this position. If I do that what I am ordered to do by Allah, then follow in that in which I order you to do. If I don’t then tell men and guide me to the right path.” The same thing that Abu Bakr and Umar prior to him said. Then he got down crying. He couldn’t finish his speech. He got down crying and went out to the people to see a huge caravan out there to take him to his palace. This caravan was there to take him to his palace just like the Umayyad khilafah generally did. What did Umar ibn Abdul Aziz do? He said no. He said, “This caravan is for the Islamic khilafah. It doesn’t belong to me.” He leave his palace he had before khilafah and he buys a house of mud near the masjid. And he goes and begins to advise people.

First he goes to his wife Fatimah. “Fatimah you are the wife of the khalifah now. You were the sister of khalifah prior to that, you were the daughter of khalifah. You know the jewelry you have, which got plenty of. You know you didn’t take it rightfully. Your family took it from the house of Muslims. You got no chances Fatima. It is not like the old days now. You either give that back to the house of Muslims or you go back to your family. Take the choice that you want.” She say, “No, wallahi, I give it back as long as I live with a man like that.” She knows it is the justice. Later on after Umar ibn Abdul Aziz died, her brother came and took leadership. He took all her silver, gold and jewelry and gave to her sister. She said, “Wallahi, I will not take something that Umar took away from us.” Justice got stuck in his house.

Then he began establishing justice outwards. The first thing that he used to do, all his advisers – you need to purify them. Friendship is very important. The advisers made Umar ibn Abdul Aziz what he was.

He gets up after Fajr, and he stands after Fajr in the masjid. Is there any poor? Is there any widows? Is there anyone is debt? Come to me, I have to take care of them now.

It was only a few months into Umar bin Abdul Aziz's khilafah when one of his friends, his previous best friends, Kaab al Quradhi (rahimallah) walks in on him, and says "Show me where Umar's house is!" He hasn't seen him for some time, months, months!

He said, "Wallahi, I walked in on him, and I didn't know who that was."

"Umar, what happened to you, Umar?! Few months into the khilafah, and this happened? Wallahi, Ya Umar if I didn't know it was you taking me directly to your house, Wallahi, I wouldn't know it was you!"

His hair? No time to comb. His face? Black, because he didn't have no time to sleep, just like his great-great-great grandfather, Umar bin al-Khattab (radiallahuanhu). You see in the history of Umar, when we read the seerah of Umar, one time historians described Umar's face as dark. One time they describe it as very light. Are they liars? Both are authentic. Sometimes they describe him as, you know, pretty healthy, sometimes they describe him as very skinny. And the answer's simple; when they take the Khilafah, it was the worry of the Ummah. Prior to the Khilafah, he can sleep, he can rest. His face was white. After Khilafah, it's black! No time to rest! Before Khilafah, he can eat and drink. After Khilafah, I can't eat or drink, until the Islamic Ummah in its entirety is fed. That was exactly Umar bin Abdul Aziz.

Kaab said, "Wallahi, I wouldn't have known who you were had you not been in your house."

Umar said, "Come here, Kaab. Just imagine me, three days after I enter my grave. When the little insects eat my flesh, and I'm bones, and part of the bones are gone away. Imagine that, and then you'll see that what I am today is in the best shape ever."

Everyone in the audience sitting with him began to cry. People who looked into the life after. His advisors around him, what was their advice to Umar? Who did he choose around Umar?

The first one advised him, "Umar! To the Khalifah of the Muslims, Umar bin Abdul Aziz. Don't stop fasting Mondays and Thursdays."

Advice! This is the kind of advice.

Second one, "Umar! You have to deal with people with justice. Because, we may have to deal with a few people, one or two. You in your life may have confrontations between a few people, you gotta stand before them on the Judgment Day. And that's disaster for us in itself. Umar! You got the whole Ummah to stand against you on the Judgment Day. You're on one side, and they are on one side. Fear that, Umar!"

He reads these letters, and these recommendations, and he begins to cry. He gathers around him seven people. Every day, seven people. What's their job? Seven people. Number one, I don't wanna hear no gossip. I don't wanna hear nothing, but something from the Qur'an, the Sunnah,

and the tradition of the Sahaba. The third thing, we meet every day after Isha. What do you think they talk about every single day till the day he died? After Isha?

You know what they talk about? What do you guys think is the topic they talked about?

Death. Death. That's what made this man who he is.

You know, death is what brings someone to realization of the life after. As you know, those entered our seminar, we had two, two lectures, life after death, one and two. I think the most one that, Alhamdulillah, Allah guided people with it, I see many, buy the lecture itself and after buy the tapes, Alhamdulillah. Alhamdulillah is plenty, why? Because this is what revised the Sahaba(ra). Because if you don't keep this in between your eyes, what's gonna stop you from doing anything you wanna do? if you know you're gonna die, and everyday this topic is brought to you, you're gonna fear Allah! You're gonna fear Allah, and the things that you're ordained- that Allah puts under your control. You're gonna fear Allah, and everything, and every detail of your life. That's why the Prophet(saws) says, "The best amongst you is the one who always continues to remember death-"

Arabic from 19:31 to 19:34

" أَكْثَرُوا ذِكْرَ هَازِمِ اللَّذَاتِ "

In another hadeeth, the Prophet(saws) says, "Always continue to remember the stopper of all pleasures, the halter of all pleasure; death"

That's what he has around him every day.

In a meeting one time, he's sitting, and one gets up to give a speech. And he's talking about something, and in that topic, he brings one verse.

Arabic from 19:57 to 20:03

[25:13] وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُقَرَّنِينَ دَعَوْا هُنَالِكَ ثُبُورًا

"If they were to see that moment, when Allah throws them into Hellfire, in a tight little valley of Hellfire"

And Umar begins to cry. The topic was something else, he happened to use this verse within his talk. And it's a big Shura meeting, and Umar falls down crying till he passes out. Cancel and adjourn the meeting.

One verse. One verse used to make Umar stay up at night time, from Isha to Fajr, crying. Crying!

Arabic from 20:34 to 20:36

[42:7]

فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ

A group to hellfire- Allah says a group is going to Hellfire and a group to Heaven.

Arabic from 20:41 to 20:42

[42:7]

فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ

And he cries and he cries, and his wife is there. His wife describes his crying as a bird, as a bird that you sprinkle with water. “And he shakes, and then he inhales, and I say he’s not gonna exhale! And I say, the Ummah is gonna wake up to no Khalifah tomorrow! And then he inhales and I say he’s never gonna exhale out!”

One verse in the Qur’an, one verse in the Qur’an he used to stay up from Isha till Fajr crying over it. This was the Khalifah of the Muslims.

He used to gather around him, the biggest of all scholars. Mujahid, the one you know! The Mufassir of Qur’an. He’s walking in Madinah, and he’s walking in this town one time, and he finds Mujahid in the outskirts of the town. And Mujahid is alone worshipping. He says, “Come here Mujahid”. He sees him worshipping there, he knows he doesn’t want nobody knowing that he’s worshipping, Mujahid. He doesn’t want his own family knowing that.

“Mujahid, come here. You’re gonna be my close advisor, I want you. When you see me making a mistake, grab me by my shirt and say, ‘Ya Ibn Abdul-Aziz, fear Allah!’ I want you to do that to me, so I can be guided on the right path.”

The letters come to Umar, “Fear Allah in that which you govern. Fear Allah and the people you govern. Because, look at those who governed before you. Where are they today? They’re in the dirt. They’ve become dirt themselves, and that’s what you’re gonna be one time. So fear Allah!”

That’s why he provided justice. If you say, the king of justice after the tabiyyeen, who was he? It was Umar bin Abdul-Aziz. After the Islamic Khilafah had corruption in it, he came to revise it. How many times did Umar conquer? Nothing. Umar was fixing the Khilafah within, from the oppression, from those who stalled it, and you’re gonna see at the end who cried over him more than anyone else. Umar was working to provide justice, Umar was the forgiven man.

He’s walking into his house one time, and a man approaches him. And he’s cursing at him and yelling at him; Khalifah! Back then, you say one word about the Khalifah and you’re gonna get

your neck cut off. And this man is cursing and yelling at Umar bin Abdul Aziz. The advisors go to attack him, and tell him Umar says, “Leave him.”

And about that a poet on the stand said, “How many lions do you see who are quiet, but everyone fears them?” A lion is quiet in front of you, but everyone fears them. And you see so many dogs barking, and you just pass by them. Sometimes, you don’t even know. You shut his barking out of your mind and you just keep passing. The lion is Umar bin Abdul Aziz, the dogs are those who barking. Let the dogs bark. His justice, where do you begin, and where do you end?

Every day of his life was justice. If you talk about every single day, you see astonishing things in his justice. People come to give him Khilafah—uhh, Baiyah. The leaders around his town want to come from outside and give him baiyah. And he knows, from the previous history of some of them, that they were oppressors. As soon as they come to him to give him baiyah, he kicks them out of their position. Wallahi, you have no room to govern under my leadership.

He sits with his family, and there’s a knock on the door.

“Who is it?”

It’s his bigger family, other family, BaniUmayyah.

“What do you want?”

He sends his son.

“Umar, you cut the grants we used to get!”

You know, like how al-Saud now, everyone of them, if you’re al-Saud, everyone of them gets a certain amount every, you know—uhh, month. Cause he’s al-Saud, you know! And the same is with al-Saba’ and these here. Just cause you’re a member, you’re from that family, you get a certain grant from the house of the Muslims, from the wealth of the Muslims. The same happened back then. You’re BaniUmayyah, you get a grant. What did Umar do? He stopped it, without asking them. And this is his family, his family.

What do they do? They come knocking on his door, the leaders, and they knock.

“Umar, we want our grants back!”

He doesn’t even go to them. This wasn’t an older woman, a weak woman or orphan who he’d gone up to the door for, this was his big family, the rich ones; “I’m not even gonna go there!”

He said to his son, go tell them,

Arabic from 25:02 to 25:05

إِنِّي أَخَافُ أَنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ

[6:15]

“I fear that if I disobey Allah, that huge day where Allah will take revenge from me.”

Umar was so just, to the point where MaimunibnFarhan—take this, and it’s all you need to know about his justice. MaimunibnFarhan said, “In the Khilafah of Umar bin Abdul Aziz’s time, the prey would never go and attack our sheep.” No more!

As you know in the hadeeth, at the end of time, before the judgment day, when Isa come down and spreads justice, a hadeeth at the end says, “A child will step on a snake, and a snake will not bite him.” There’s no more evil. The evil, these problems are from our sins. When there’s justice, and the sins are nearly annihilated and killed, especially justice, especially, then you will not see this evil. He said a prey would not attack a sheep. You know how the Bedouins knew Umar bin Abdul Aziz died? The animals started preying on the sheep, and they said, “That righteous man must have died over there.” The animals start preying on the sheep, that means that just man is gone.

That’s what happens when you have a just leader, when you have a—you know how just he was? He’s going in his house, spreading out the apples. This is for his family. Umar, Umar himself with his hands. He could’ve brought someone to do it other than him, but no, I’m gonna do it with my own hands. This goes to this family, put in the bag, this goes to this family – his young little son comes, little baby boy, and takes one. Who’s apples do these belong to? To the Islamic Khilafah. And he takes one, and he bits out of it. Umar takes his son, squeezes his neck and takes the bite out of his mouth. And he goes and delivers all the apples, and then he comes back, and he says to his wife, “I smell apples. Did I leave an apple here by mistake?” One apple. Umar can’t tolerate one apple. The kingdoms under his control—one apple. “Did I leave an apple here?”

She says, “No, Umar.” Fatimah, pious woman, who lived and was with him, steadfast with him. “Umar, no! You know that couple dinar we got? I went and bought him one cause he was crying. Why did you do that Umar? Why did you make the baby cry? Why?”

He says, “Fatimah, wallahi, it was like I was taking a piece out of my heart. But I can’t let down the wealth of the Muslims like that. This belongs to the Muslims, not to us.”

Yes! You think he didn’t love his baby son? He didn’t want him to take a couple apples, but this doesn’t belong to Umar! This belongs to the Islamic Khilafah. You know that she bought him from their own wealth, he was happy and satisfied. That’s the justice of Umar bin Abdul Aziz.

Umar ibn Abdul Aziz, what did he conquer? Nothing! But he provided justice. Provide justice in your household, and around your surroundings, in your masjid, in your community and one day Insha'Allah, we're gonna see a Khalifah from amongst my Ummah, from amongst my students Insha'Allah, who will be like Umar bin Abdul Aziz.

Umar ibn Abdul Aziz, how was his nights? This was his days. His days were fasting and providing justice. How was his nights? Like I told you, every night crying. One night he's crying, and Fatimah says, "Wallahi, I thought the Ummah was gonna wake up to a dead Khalifah." They'll have to choose another Khalifah. "What's wrong, Umar?" She wakes him up. "Umar, calm down. Take it easy, Umar."

What's wrong? He says, "I put my head to sleep, and I remembered those who are under the control of the Kuffar, those prisoners, *Arabic from 28:43 to 28:44* Free the imprisoned of the Muslims throughout the world."

Today our leaders not are worrying about that. They're worry is how to hand over the Muslim Mujahideen to other countries. Their worry is how we can hand them over. You say Cuba today, and our brothers shake. Their treating our brothers today like animals. Mask them, treating them, worse than animals. Human rights organizations, are working against what's going on is Cuba, and tell a Muslim "Cuba" three times, he faints on the floor. Cuba! Do you see that brother? Why, brother? Why, brother? Are they not our brothers? They're not our brothers who are under the control of the infidels, without justice? Everyone on this planet gets a right to a trial, except a Muslim today. Where are the trials of our brothers in Cuba? What did they do? Who are they? How come they can't visit their family? How come they're in nowhere? How come they can't bring them to their own country? Why?

Because, they treat them like animals there. The human rights' are working, to provoke and bring them justice, and the Muslims are cowards. No Umar ibn Abdul Aziz.

Umar said, "I sleep, and I think about this Ummah. How is this Ummah? The imprisoned! I put my head to sleep, and I think about the widows. This whole land belongs to me....."

Umar ibn Abdul Azeez:

30-45min:

This whole land belongs to me. It's the widows that don't have wealth for that day. I put my head to sleep and if Umar did this as a khalifa, you cannot do this in the position you're in today – don't say "I'm not a khalifa". No, you gotta worry just like Umar worried even though you're not a khalifa. I worry about the orphans. I worry about everyone. That's what kept them up all

night. He gets up at night and prays and prays and prays, she said. Two years, two years, his wife, Fatima..."he didn't take shower from having relationship with me." Two years. No, a khilafa, he didn't have time for his wife, relationship with his wife. Why? He's busy with the ummah. In the day time, if he lets his guard down in the day time, his ummah is lost. If he lets his guard down at night time, his prayer with Allah. Two years, he didn't take a bath from a relationship with his wife. That's Umar ibn Abd Al Azeez (rahimahullah).

The days go on and justice nurtures throughout the world... and you know, who kills Umar Ibn Abdul Azeez? Who would you think kills this man? <Audience answers> who? Why? Why did his slave kill him?

His own family killed him. His own members of his own family killed him. Why did they kill Umar Ibn Abdul Azeez (رحمه الله)? Because this man, who provided justice to the world, took from that person ordained used to get. He falls ill one day, after two years, five months, and seven days in khilafa, that was his khilafa. That was, all this justice that nurtured throughout the world, two years, five months, and seven days – that's all he lived in the khilafa. He falls ill and he knows he's poisoned. He brings his slave.

"You poisoned me."

He says "Yes".

After he left, everyone out of the room. You poisoned me.

"I ask you by Allah! Did you really poison me?"

He said "Yes".

"I ask you by Allah, how much did they pay you?"

"100 dinar."

Who?

Members of his own family.

"You're free to go because if I die and you're around here, they're going to cut you into pieces. Leave!"

He forgave his own slave. And he sits there in his deathbed and the masses of people come out here to give their farewell look at him. You know, they start off with the big leaders, the big appointees, the sultaans, the leaders and other governors in other countries...and he lets them in for a short period of time, then he says stop all of them just bring me the orphans, bring me the widows, bring me those kids who had problems." And he puts them and surrounds them and sits and looks at them and cries and cries and cries.

Umar ibn Abdul Azeez. You know how many kids he had? It said, some narrations I was checking up – twelve to sixteen kids. He brings them over. After all the kids – before the kids of the Muslims? No, that's the last thing in his mind that is my family.

The governors tell him “Umar! You got so many kids. Write something, so, after you, someone will provide for them.”

No. He says “No, if I'm righteous, if I'm righteous, Allah's gonna send them something better, and if they're righteous, Allah's gonna send them something better, and if they're sinners, Allah is going to deal with them the appropriate way. I don't wanna be part of that. I don't wanna be part of that. Today, see the fathers, what's their only worry. I've gotta work and make some money so I can live for my kids that's ok. I can't die leaving them nothing. No! If they're good, Allah is gonna provide them something better. If they're bad, I don't wanna be part of that sin. I don't wanna be part of that sin. I don't wanna live their money if they use it for the sin. And he dies.

Later history tells us these sons of Umar ibn Abdul Azeez, when he died, he left them with zero. Zero. Nothing. Nothing. When he dies, these children of his, become the wealthiest of the ummah of his time. The sons of those, he took away the grandson, the other ones, the ones that came knocking at his door, the one he took the grands from, began beggars in the streets. You see the barakah? 18:82

وَكَانَ أَبُوهُمَا صَالِحًا

Their father was a righteous man. Like Allah tells us in Surah Al-Kahf – The ones that that Musa and Khadr rebuilt the wall for. You know the story...he rebuilt the wall, and Musa's telling him “Why are you rebuilding this wall? The town people told us we can have nothing to eat, and you're gonna go build them a wall?” You crazy man!

He says “وَكَانَ أَبُوهُمَا صَالِحًا”. If you're with Allah, and say I wanna go for the sake of Allah

for anything, Allah's gonna take of your kids. Don't think about it, if you're sincere. If you're not sincere with Allah, then you have a problem there.

Umar ibn Abdul Azeez is on his deathbed and he tells the people around him, and he advises them. He feels strength and tells take me to give speech. He gets up and he says another one liner, two liner. He says “O my people! Fear Allah for a day like this! Weak. I'm on my deathbed, about to die. And he begins to cry and can't finish what he's gonna say and they take him down again. He is resting and he tells his people. When I die, I want you to put me in my grave, and in that process, uncover my face and see – is it blackened or whitened? If it's

whitened, then you can rest assured that I'm in good shape. If it's blackened, that means I'm in bad shape.

Umar ibn Abdul Azeez begins to recite Qur'an, and give his prayers, and then his wife – “Umar ibn Abdul Azeez doesn't have a servant. Umar, the leader, the khalifa has to do the work himself. Now his wife has to do it. She goes to buy groceries, and she tells her. One of the people around, “Stay with him. Make sure he's okay.”

And he sends the people around him outside, and he begins to recite Qur'an: [28:83]

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ
لِلْمُنْقِصِينَ ٨٣

That's the life after. We allow it for those people who don't want oppression or sins in this life. That's the precious life, and the grands of the life after is not one who enjoys this life. You commit adultery here, you're gonna get it over there. You drink over here, you're gonna get it over there. You waste the wealth of the ummah over here, you're gonna get it over there.

Umar wasn't like that. He recites that verse and that's the last thing he says. His soul passes to Allah, and the ummah begins to cry, and they take him to pray on him, and bury him, and as they said. Raja' (R) says “I put him in the lahad (a hollow cavity in which the dead body is kept in grave tomb) myself with my hands, and I uncovered his face to see how his face was like he told me on his deathbed. He says “WAllahi, I've never seen his face any whiter than that day.” usually when you die your face changes to worst shape. He says “WAllahi, it was as bright and beautiful and as white as it can be.

Why?

He preserved the commands of Allah, so, Allah preserved him. His legacy. and who do you think cried over him the most? The Muslims? Rather the Christians and the Jews. The Emperor! The third roman Emperor of the romans, he said this was a brightness that was turned off. That's why yaMuslimeen, when I say all the globe got to go under the control of the Muslim, I mean it. I mean it because America has no right to say that. Cause they're oppressors, aggressors, terrorizers.

When the Islamic ummah led. Look what Umar ibn Abdul Azeez did. The Roman Emperor of the Roman cries and he says it's a lightness that was turned off Allah told us we're gonna be leaders of the world. The prophet (saws) told us that. Our history shows that we're the only leaders. Be proud to say it. It's like the United Nations says “We have to govern the world,”; the United States says “We have to do it,”We say we're the only ones who could do it. Look at that the empire says he is the brightness about Umar ibn Abdul Aziz that was turned off.

The highest priest of the time which....like the pope of today, what does he say? He says "Wallahi, by our lord, if there was anyone to come who would make a dead man stand after Isa(a), it would have been that man. If there was anyone who was identical to Isa (a), it would have been that man. Umar ibn Abdul Azeez, he doesn't know that Umar was among the descendants of the Prophet Muhammad (saws). He did that cause the Prophet (saws) told him to do that. That was the justice that Umar ibn Abdul Azeez led in. He led the ummah with justice to the point a woman sends him a letter. This letter's in the museums today.

From: <FartownaSauda>

To: <Umar ibn Abdul Azeez>

Fartowna is her name, and Umar ibn Abdul Azeez is the khalifa.

From Fartuna the (Sauda) black woman to Umar ibn Abdul Azeez. You know Umar, I got a house with a small fence and the kids keep coming in and bothering me. You gotta come and rebuild that. Justice.

You know, a woman...if you send me that letter and who am I. I have nothing on my back. I would have ripped that of and thrown away. No he holds it and regards it and saves it and sends a letter to the leader of that town." You gotta rebuild that wall and make sure she lives in peace.", and he sends

From: Umar ibn Abdul Azeez

To: FartownaSawdah

I've ordered the governor in your town to rebuild the wall. If he doesn't rebuild it, come to me and tell me. I'm gonna deal with it.

Umar ibn Abdul Azeez, the one who spread justice throughout the world, his people take the work of this ummah and go from town to town to town, asking where's the court? Where's the needy? Where's those who need something? Everyone declines. Where are those who need to get married? Where are those in debt? It goes to Yemen and goes around the corners of the Arabian peninsula, the caravan, and it comes back and untouched. Umar made everyone rich. Go ask the Jews and Christians. They need anything? The Jews and Christians are rich. Go ask. Go take buy from this wealth and go and throw seeds behind the mountains. Why? Throw behind the mountains. So, that the birds can eat over there. They don't have to come distances to eat. The birds and the animals, during the time of Umar ibn Abdul Azeez (r) were nourished. This was the giant, this was a symbol of the justice that Islam has to give us today. JazakumullahKhair for listening. If there's any questions, we take them.

Q: Sheikh, you said that if the father was righteous, Allah's gonna reward his son for his goodness. What about, you know, the opposite if the father was sinner or like he was evil, Allah would punish their kids because of that?

Ans. Well, it could happen that Allah will punish a father, maybe to make the problem of his...or make a problem in his life...and....maybe to make a problem in his life in retaliation for something he did, and it could be a problem in his kids. Could be a problem in his kids. But the overall trend is there if they are adults and the son is pious and the father is not...the general trend is that it will not happen

وَلَا تُزِرُّ وَازِرَةً وِّزْرَ أُخْرَىٰ
[6:164]

it could happen...it could happen that Allah will punish the father by the health of his son for something that he did.

Q: So, sheikh...question about...uh...you know you said that he's one of the descendants of Rasoolullah (saws).

Ans. No, I didn't. I meant, not...descendants...I didn't mean physical descendant. It can't be. Cause if he's the descendant of Umar, he can't be. But he's a descendant like we are in following the guided path...of...Umar...of the Prophet Muhammad (saws).

There's one more last story of the justice of Umar...is a woman came to Umar ibn Al-Khattaab....Umar ibn Abdul Azeez, and she asked "Where's the house of Umar? I came all the way from Iraq, walking."

As she asked "Where is the house of Umar ibn Abdul Azeez?", the people point to a mud house. She's looking for a palace...and they tell her this mud house is the house of Umar ibn Abdul Azeez. She knocks in...and she enters...and she with the woman there, and the woman identifies herself as Fatimah, the wife of the khalifa, Umar ibn Abdul Azeez. They sit in a corner of the house, and they begin to talk. Then a man comes in...who was out in the outskirts meeting with his advisors and, sees – I told you his house was a house of mud – and he takes mud and water and patches holes in his house. Because as you know, house is from mud and not like cement. They always have holes in them. So, what did he do? He...a man comes, and takes mud and water and patches the holes. So, Umar the woman tells the lady "You got no shame? Your servant over here is walking back and forth and your hair is uncovered?"

Then, that man comes and says "Are you two doing okay? Do you need anything?"

Fatima says to Umar "Our guest is hungry."

So, Umar goes and cleans some grapes and some fruits and brings it and provides it for them.

Then, she tells her “The one you’re asking about, the reason I didn’t cover my hair, is that’s my husband over there.”

Umar ibn Abdul Azeez patching the holes in his wall, bringing food for a woman guest....and then she says to her “This woman wants to sit with you. She has some problems.”

So, she sits with her...with Umar and Umar as soon as she begins talking, he’s crying and crying...as usual crying...

“Umar, I have seven daughters, and my....eight daughters actually, and my husband died and he left me eight lazy daughters. They don’t help me out in the house, and they don’t work and they don’t do nothing at all. So, I want you to cut a grant, a monthly payment for my daughters.”

So, he sits with her and he cries. He says “All eight of them, we can’t do that. We’ll give you one and you deal with that”...he says to the writer “Come one, write,” and he says “for the first one, we’re gonna write so and so amount every month. You take it to the governor where you...<not clear>...45:00.

Transcript from 45:00 to 60:00

..she says, “Alhamdulillah!”

He says, “what’s the name of the second one?”

and she gives him the name of the second one, and he says, “Alhamdulillah!”

she says, “Alhamdulillah!”

and the third one. He says, “One!”

she says, “Alhamdulillah!”. And the fourth one, fifth one, ”Alhamdulillah”, sixth one, seventh one, “Alhamdulillah”. No. the seventh one she says, “Jazakallahukhair, Umar”. May Allah reward you Umar.

He says, “We stop here. Had you said Alhamdulillah on that as well, thanking Allah, I would have given you from the eight one. Take from the percentage of the seventh, and give it on to the eighth.”

She takes the letter back, and takes it to the governor of Iraq. As soon as she enters on the governor of Iraq, the news has hit that Umar ibn Abdul Aziz had died. The governor takes it, and begins to cry. He said that the justice we see today is because of that man who died. She hears the cry, and she screams as loud as she can in the palace, and fell fainting. Because the leader, she walks, she walks all that distance because she knows Umar will give her justice. A letter from Umar builds a fence. A leader has to make sure it’s built. This was the justice of our

Khalifahs. We weren't oppressors, we weren't killers. When someone wanted to kill we taught them a lesson. However, when it was time for justice, no one was better in this Ummah than our leaders.

Jazakumullahukhair. **arabic from 49:27 to 49:32**

AllahummaSalliAla SayyidinaMuhammadin Wa-Ala Ali MuhammadinWa-SabibiWa-Sallim

There will not be a darz tomorrow or the day after. The reason is because we hold- my father holds an Arabic class here every Tuesday around 8 o'clock, and well, I don't wanna mess with my father to be honest with you. And the following day, Wednesday is for sisters. He's teaching a bunch- a group of sisters from 6 to 9 o'clock, and you wouldn't wanna mess with sisters as you all know, okay? So Tuesday and Wednesday we will not have a darz here. This will resume Insha'Allah resume on Thursday, we will have the next hero of ours on Thursday. We ask Allah that from amongst us there is a hero like this, and the heroes we've been talking about. And Insha'Allah, if it doesn't come from us, we raise heroes like that. When you look at your son, the sisters, when you look at your son, the brothers, you look at Umar ibn Abdul Aziz. You look at a Salahaddin al Ayyubi, that's how you have to look at them. I want my son to be like these heroes. When you look at them, and you hold them at that high position, then you know Insha'Allah, Insha'Allah, he's gonna be like that. But when you look at him and you say, "oh, I want you to become an engineer, or a doctor" no, that's not enough. that's the limited mentality. We want our sons, to be like these, men with legacies. Jazakumullahukhair.

arabic from 47:47 to 47:49

AllahummaSalliAla SayyidinaMuhammadin Wa-Ala Ali MuhammadinWa-SabibiWa-Sallim.

"How many generations after the prophet(saw) did he come?"

Four. Four—three, actually. Yes.

You want to make an announcement, or anything?

ambient talk till from 48:00 to 49:47

"If you loan a Muslim some certain amount of money and you need the money back, and you are aware that the brother has money, or spends money, and he's claiming that he doesn't have the money that he owes you, that he's not able to pay you back, but you see that has some money, also since it's an extreme situation, you also see that he has a lot of property that he could acquire money with, what is your right upon that?"

Well, you have the right to get your money. You could go through the appropriate channels, get people involved of course, Islamic people involved. Try to go through appropriate channels to

get it. If you forgive, if you forgive, that's a great reward for that. If you don't want to forgive and you want to take it back, you have the right to go to any extreme to get what you're owed back.

“Can you take from his property without his permission, like foreclosure?”

Islamically, if you went through some steps to tell him “I want my money”, and it's really proven, yes, you can do that, yes, of course.

“Shaykh, my question is about the money of the Zakah. You said there was nobody to take this money. Is it okay to give this to the Jews and the Christians?”

Well, if there's no one to take it, what are you gonna do with it? Maybe that's a guess. Who said it was Zakah? Who said it's Zakah?

“I thought you said it.”

I said the house of the Muslims. The house of Muslims has Zakah, has charities, has foreclosures in it, someone---

For zakah we cannot give it to Jews and Christians?

The regular rule, of course not.

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ

السَّبِيلِ فَرِيضَةٌ مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

[9:60]

The slaves, the poor, the ones whose destiny is lost, the who's a wayfarer, and the Christians and Jews who are about to embrace Islam.

Some say, some scholars said that it's not the Jews who, and Christians who, are non-Muslims, who are about to embrace Islam. The one who's just embraced Islam. Yeah, but there's both opinions on that. But just to go and give it to any Jew, the general rule is not. But maybe, the scholars gather, they got so much wealth, there's so much wealth, and there's no one to take it. that's---Allahualam, I don't know. But the house of the Muslim doesn't have to be Zakah only.

“Who were the rulers before him? They were evil rulers, they were good rulers?”

They were from the Umayyah family. Uhh, you can't say they're evil; they're Muslim, but there's oppression going on. What they did was, you know how money gets to you, and Iman is

less? So, what happened was that they began to play around with the wealth of the Ummah. A lot of oppression going on, they take, you know, similar to the kingdoms you see today. They take a land, no one's there to tell them they can't take it. Because he's a member of the royal family. So, Umar bin Abdul Aziz came and cleared all that mess up.

“How did he become the ruler after them?”

People got sick of it, and they wanted a leader, and it's gonna be from the Umayyah leadership, and he had some precedent. He was a leader, a governor before. Wherever he was a governor, he did exactly what he did over the whole world. So they said, we want this man then.

Question: “I had a question regarding the khalifah, and the jizya. Who is the jizya taken from, and who is allowed to practice the religion in the Islamic state?”

The jizya is taken from any kafir, be it AhleKitab or not. The hadith

Arabic from 53:35 to 53:39

Put on them the sunnah of AhlulKitab, meaning the people of the book is the people we take jizya from, but in imitation to that, anyone else we take the jizya from, okay. The jizya is taken from any kafir. Any kafir. Who do we allow to practice the religion is a disputed matter? Some scholars say, only those with skyly religions, you know the ones whose religion, the root of their religion, is truly from Allah. Like the Jews, truly, back then, that was an authentic religion. Now it's tainted and tampered. The Christians. Other scholars say, it's any non-Muslim the Khalifah sees fit. The gist of that, is like in Ahkam e Sultaniyyah, he says, whatever the Khalifah sees fit. He could go into a country---that's why we choose our Khalifah so precisely. Cause he has so much discretion. He could go into a town, and they're atheists, or Hindus; not the people of the book, and their religion is not heavenly. He could go in there and say, “No one can practice their religion.” Or, he could go in there and say, “You can practice your religion in your house”, like Umar allowed the Jews and the Christians. It's really up to the Khalifah of the time.

Question: “You were talking about justice. In our time, we have all these people in power. When injustice happens, even when we ask them, even though it's only one or two people, not everyone acts like Umar. So that's the problem that we have. What are some of the things we can do to change that? Should we get involved in political office, or what should the Ummah do?”

Are you talking about this country?

“In all countries”

Well the way we change it-- we really deserve, we really deserve what's going on. I really believe that. We deserve what's going on. Why? Because we talk about our leaders, and I don't really want to put a big blame on them, you know, they're hypocrites and apostates most of

them, however, the bigger blame is on the Ummah behind them. Look what happens to our people. They came there, our fathers came running from our countries, from Falasteen, Lubnan, Yemen, every country you can imagine. Pakistan, India. They come here, because there's oppression in our countries. They come, and I don't wanna say they build a club, I don't wanna say they build an institution or organization. They come and build a Masjid. And they become tyrants in that masjid, just like our leaders become tyrants in the old country. "And so you go to an institute, and I want to approve anyone who gives a lecture here, everyone who doesn't, every money, every penny under my control." They are worse, Wallahi, Wallahi, they are worse than our leaders. At least, that guy, he can annihilate a country and no one can ask him what are you doing. He can do it, like Saddam, down there with his chemical warfare. This bum over here, probably doesn't have a penny in his pocket, the position he's in probably doesn't pay him, just for the prestige of it he fights, he will do anything, he bans, and he does whatever he wants. This is a problem that we need to work on ourselves. We need to purify ourselves, because the same way we have evil in us, the same way----- you know, Wallahi, I was listening to the summit, there's an Arabic summit going on in some Gulf country, right now. I say, "How the heck bums like these lead us?" One of them gets up and he can't even talk. He can't even talk. He's reading there, and he's stuttering on each word. How did this bum get to that leadership? Why? Because the people in his country are bums like him. How did Arafat get to be a leader? Where's the educated people? Where's the Muslims? Because we deserve someone like that. And Allah kept him like that, and we are lesser ranked than him. I'm not saying there's no good people- no, of course there is. But I'm saying, the overwhelming majority of the Ummah has to change. When the overwhelming majority of the Ummah change, he's gonna be the first one to call for a Jihad against the Jews. Yasir Arafat. The stuttering glips is gonna go, he's not gonna say peace of the brave, he's gonna say Jihad of the brave, now. It's no longer peace of the brave. Why? Just like, when I talked about,--- I talked about Salahaddin and Nouruddin. When they used to send the letter to those leaders, the leaders accepted working under the brand of Salahaddin for one reason; they feared the people under them would revolt. That's what we need today. We need to-- before we advance anything, we need to awaken this Ummah. Teach them the right Islam, hold steadfast to this Islam. I don't think political office in this country, or any Arabic countries is useful.

You know, the Muslims entered in many, many positions in the Arabic countries. What happened? They turned back worse than they were.

unclear of question

Just to name a few examples, they try to enter into the political system, the government use that to collect information and hit them. And this country, I congratulate all those who voted for Bush, because his hands are as filthy as his hands, and killing your brothers in Iraq and Afghanistan. They said, oh this guys better than Clinton, and better than-what's the other one? AL Gore. He's better than AL Gore. He said, Wallahi, he said, "you guys don't know about the experience it is to go in the booth, and to vote ---" Wallahi, he was talking like that.

“SubhanAllah, it makes you feel so good!” and we said, “Who said, who said Al Gore is better than Bush? Who said Bush is better than Al Gore? Both are evil. In fact, the Muslim countries were better than Al Gore, in Al Gore, Bush’s and Clinton’s time than they are today. Yeah there’s problems, but all these Arabic leaders, all these stupid organizations we have, vote for him. And worse for him, after he won, they brag. “We’re the ones in Florida, who got him to win this election. We’re the ones.” I say congratulations, you massacred a Muslim country, congratulations, another country is going down, and after that one goes down, a third and a fourth country, congratulate those filthy hands, you and those hands are the same. The way we do it, is when we become real Muslims, and we turn to Allah, then Allah is gonna help us out. Unfortunately, we don’t have that today. We extend our arms to everyone but Allah. It’s like someone who’s drowning, and he hangs on to someone who’s drowning. You hang onto someone who’s drowning, or you hang on to Allah. We want someone who grasps on to Allah’s rope.

*Question : What is the rule, I mean what did the *unclear* do, as a citizen of this country, when it comes to election? I mean what are we supposed to do?*

Really-Jazakallahukhair for your kind words and it’s really an honor to have you, especially and everyone else, it’s an honor to see all these bright faces here.

The-uhh- my idea, and of course I’m just Ahmad Jibril, is do nothing. Do nothing. Because why? Really, we don’t do nothing, when we vote, what we’re doing is degrading ourselves. Why? Because, first of all, our count isn’t really gonna make a difference. You know, even if it made a difference, you know, you know how politicians are. We’ve been in this country all this time. They promise and promise, and after they get into this position, all those promises go in the garbage. You know, I’ve never heard any good done, maybe locally, I mean I’ve been following, I’ve been following since Mayor Hubbard of this city. Yes, locally, we’ve seen some things. But that’s not locally. We’re talking about big leaders, who we’ve never seen any good. We vote, and probably all we do is help them in their aggression.

Second of all, we can’t teach our kids when we vote, and teach ourselves, that this is our country. When you vote, you believe that that’s it. This is our situation. No, this shouldn’t be our country. We’re here temporarily, we’re here to work, we’re here whatever. Yani, this is one of the things you teach your kids, that this is our country. This is not our country! Our country doesn’t belong here! Muslims never live permanently in Kafir countries. Our countries belong there. We’re here temporarily, ok we’re here temporarily. They have their elections, stay in your house.

Go ahead.

*Question: I agree, and I disagree. We’re here temporarily, but our homeland, is getting from worse to worse. *unclear* a lot of hypocrisy, a lot of bad thing is going on, and we’re here, and we cannot sit and watch and not be involved. I’ve been here 30 years *unclear* but I’ve been involved locally, if you say. As far as presidency and a whole lot, I don’t really care about. We have to do something for us in the modern era, to be involved physically, and to have our voice heard*

Well, first of all, I don’t believe it’s Islamically right to vote, and—let’s assume you vote, did you see any difference? When you voted?

No, I did not.

That answers your question, yani, even the scholars, who they claim, that said it's halal, said it's a lesser of two evils. What- that's what I mentioned in the beginning, what's the difference between Al Gore and this one. I believe, if Al Gore was here, probably what's going on in Iraq would've never happened. I don't believe Afghanistan wouldn't have happened, cause they were wiser than this. This is a crazy tyrant who came, Allahualam, and he's leading his country to disaster. I've never seen an ignorant stupid person like that. Wallahi, wallahi, I've never seen a tyrant like that, especially in this country. Read the history of this country, you'll never see him. This could be good news, it could be bad news. He's probably throwing his neck out--- the point is, people said Bush's bad. Oh, the Muslim Organization said go and vote for Bush. Care. And a MAC, and the uhh, the ArabMuslim over here, Bush. I'm telling you they even brag about him winning. In fact, I gave khutbah, 3 weeks after he won, and they bragged about him winning, because of the Florida problem, and 3 weeks after- you know Clinton for bought, a year and a half prior to leaving, he didn't bomb Iraq. This man came, three weeks later, bombed them for no reason. If you remember, if you go back in the news you'll see it. 3 weeks.

The people said, "Wait, what are you doing? Why are you bombing them?"

He said, "I wanna teach them a lesson; we're around." That's it.

Al Gore wouldn't have gone in and done that. So if you tell me that there's one whose gonna be better than the other, and one who's gonna give us Falasteen, or he's gonna fix the situation, I say, I gotta give in to you—

Unclear

That's true.

...pushing the world towards disaster. And everybody knows that. But, uhh, like I said....

If we---

....they are not here for us. They're here for themselves. And they're hypocrites surrounding front.

You know, in this problem also we have to keep our faith in Allah. Wallahi, when we return to Allah, Allah's gonna make miracles for us. All these Karamat we talk about, these are not dreams. But we have to—and the way we do that, yani, I believe that's why we have these halaqat. We want people to come back to Islam. The right Islam, and we're gonna see miracles happen Insha'Allah.

Wait a second. Jazakallahukhair, barakallahufiqh.

Question: Under the Khilafah, what is the punishment of a Muslim who leaves Islam?

Khilafah? His neck gets chopped off. The Prophet (saws) said, one of the things that makes a man's blood halal, is

Arabic from 1:06:35 to 1:06:37

If you leave the Jama'a of the Muslims, meaning there's a Khilafah, true Khilafah, then that person who rebels against it or leaves it, he causes fitnah. He's not a kafir, he's not a kafir, and we don't say he's a kafir. However, he's created division in the Ummah, and we are.... When we have Khilafah, division, you know.. The Prophet (saws) said, "Listen to your Khalifah, even if he whips your back and takes your wealth." Meaning if he's oppressive, as long as the Ummah is united, then don't rebel against him, don't go and say, "Oh, I want to rebel against him."

As long as he applies the commands of Islam, I mean, you have the leaders of today, some people apply it to them. "Listen and adhere to them if they whip your back and take your wealth". But these were not apostates, or people who submit to the will of the Kuffar. These were people who were, you know, Muslim leaders.

Did I answer your question? Back to you...

Question: What was the political system back then? You said Umar, the people chose him. How did they choose him? Did they come out and say they supported him...."

The people were supportive of him.

Did they go to a poll and vote for him?

No, no.

Then what was the process back then? Congratulation

Islam has no polls. We care not about voting. In Islam, there's nothing called voting in Islam, because , you know why? We have a group called

Arabic from 1:08:11 to 1:08:12

which is a group of advisors, congressmen, what you would say, or senate. And on the other hand, you have the Khalifa. These are balance of the Islamic Ummah. These advisors can replace the Khalifa, and the Khalifa can make changes to these advisors. Voting, there's no voting in Islam.

When a Khalifa is chosen, he's chosen by many means. He could be chosen by appointing; I say, "I am the Khalifa. I choose this man, this is the next Khalifa after me".

The Khalifa could be appointed by the Khalifa appointing, like Umar did, a group of people, and saying "Choose one out of you."

We absolutely do not take the voting of the people, because we care not about- the guy's a construction worker, he's an engineer, he's a doctor, it's not, it's not your business who the Khalifa is gonna be. At times, like you see in countries, the mass majority of the people want a guy who lets music and adultery go on. Usually, do we submit to them? No! There has to be a great leadership, they're the ones who choose the Khalifa. There wasn't in the previous times, any instance where the Muslims voted, as in chose. You dot A,B,C you give to the ballot, or something similar to that—no. It's a group of scholars and the elderly, who usually, a lot of the times, especially when the Ummah was good, they would have

to submit--- like, Umar ibn Abdul Aziz. The Ummah was in a rage at the corruption going on, so the people who were not all that good, submitted to the will of the people.

They said, “Okay, as long as he’s from Ummayyah, BaniUmmayyah, and he’s from our family, then let him go, as long as the people want that.” But there was never voted and there should not be voted.

Question: Can it be expected that the kuffar whoever deal justly with the Muslims as in like we should participate to bring him in power? And another question is. As far as establishing our voice is there is any tradition from the prophet sallahiallahwasalam or from the sahaba that they took part in anything other than fighting and jihad for establishing the voice and power of Islam is any other way they went about it in the far land?

Answer: The answer of the question over all the kuffar over all will not accept or deal rightly with the Muslims and the only time they will is when your foot is on their neck. That’s the only time. There could be exceptions it could be one thing that he do you know but we don’t base the rules on exceptions.

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۚ

The Jews and Christians will never be happy until you follow. I mean subanALLAH look at Saudi Arabia as soon I use to consider it a State of United States. Anything they want the kings and princes they carry it out. Give it some more time the Saudi is going to be bombed just like Iraq is bombed just like every other country is bombed. Why giving in giving in giving in and they are not satisfied. Yani now they are talking prince Bandars wife given in to terrorist. Yani what a talk. Bandar is kaffer who said kuffur tens of time. He use to talk about his scholars of his own country he said the scholars are people “raieen” in Arabic meaning take us back in time take us. These are from the stone aged people. This is the word. Someone took the same quote to sheikh bin BaazRahmatullahalai and said what do you think about this word. He said the one who said this is kaffer. The one who said was prince Bandar and the ambassador over here. And he said tell us give terrorists some funds. And give it some more time they would not destroy. Why? Because you are not a kaffer. It could happen in rare situations where they stick up for the Muslims may be because of theirpolices coincide with them but the general trend is they will not.

Like I said may be in every halaqa leads to your second question Abu BakrRadiAllahuan said “Wallahi no one who leaves Jihad except they will be the low ones”. And Omar used to during a speech use to say May Allah have mercy on Abu Bakr he used to say righteous worlds. Wallahi no one leaves Jihad except they become the low ones. I say not leave the Jihad leave the love of Jihad.

****Arabic [1:12:40-1:12:47]****

Maan Lam yaghzufwalamtuhadishunafsuhubilgazumatamita min jahileya.

All these modernist all these people who say and deny Jihad or don't think about Jihad die on a path of Jaheliya. Man lam yagjuf you don't fight in the battle field. You don't put this in your head that Oh! I wish I was in the battle field. walamtuhadishunafsuhubilgazumataanaMulSim. Like a Jahiliya prior to the prophet Mohammad salallahualyehwasalam. Meaning like us today. There no Jihad you can't go to Jihad. At least let it be on your mind. Let it think of it. I wish I could have. If you can't even do that your punishment would be you die not as a Muslim.

JakakumAllahuKhair

Question: Are you sure that Umar bin Abdul Aziz conquered----(1:13:35-1:13:40)? Was there any Jihad at that time?

Answer: There is nothing of could find in his history about Jihad. It was expanded to much.

Question: Nobody Attacked?

Answer: No. In fact they all made peace treaty with Umar. The empire of the romans wanted to make a peace treaty that they keep the borders like that for certain period of time and they did that. Because Umar was.. He took the Khilafa and Khilafa was Khilafa by its name. You know in fact some of them say that the hadith that a lot of us say. Some of the scholars say that the one Prophet Mohammad SallalahiAlyhiwasalam gives the stages of the khilafa. He says there is going to be Prophethood then there is going to be the righteously guided khalifas which is Abu Bakr, Umar, Uthman and Ali and then there is going to be MulkanعدالةAdda which is kingdom with justice. You know kingdom with of justice and then MulkanظلمJabrian [1:14:38] and kingdom of hardship and then it'sgonna come back khilafa of minhaj and nabua. So they said those five stages happened from the time the Prophet to the time of Umar bin Abdul Aziz. The time of Umar bin Abdul Aziz he.. See the Prophet did not tell us exactly so could be right. First the Prophet and then the four Khalifas and then we had kingdom of justice in it MuawiyahRadiradiAllahu an and some other khalifias then MulkanJibrian kingdom of oppression and then game back to khilafa again on the heads infact that's what he wanted infact some of the scholars congratulated him telling him the one you brought back the khilafa on the right path of minhaz and nabuwa. Some scholars no this hadith applies that the Prophet (SAW) its time the Prophet (SAW)'s time is time of justice the Prophet hood and then the four khalifas and after that it mulkanjibria the BabiUmmayah and some of the Abbasi had some justice in it and then it was jibria when every khalifa will give his son the power and its continued until today. They believe a certain phase of Umar bin Abdul Aziz left was righteous it does not mean that the whole phase turn right. So it continues on till today you can see that today. You see Al Abdullah Salah wants his son to be the leader. Why? Is he a king or a president? He is a king. He is a president by name but in reality he is king. And Husna Mubarak wants his son to be the president. He is a president. How could a president what his son to be a president. He is a king. Gaddafi and the king of Morocco almost everyone so it is a MulkanJibrian with oppression from

the leaders of Islam and they say the next phase to come the khilafa on the minhaz of the Prophet Muhammad (SAW).

Question: How old was Umar Bin Abdul Aziz when he took khilafa and when he died?

Answer: I don't remember the right age but its fifty something and all he lead was 2 years 5 months and 7 days.

Question: unclear

Answer: I don't know much about it but I know that he governed many towns among that was Medina Munawarah. He was very just in it. How he got his wealth I don't know. I know when he got the khilafa he gave all his wealth and all his life's wealth. His wealth may be was halal but he just didn't want it in his house.

Question: Shiekh will there be many Khalifas before Iman Mahdi comes or there is going to be only one?

Answer: Allahu Alam.

Question: Sheikh a question about the khalifa I mean you know in so many stories when the right one comes he does not want to take it. Is it a sin that he does not want to take the responsibility while you know that you are appropriate guy? Like Abu Bakr he almost denied it then Umar also deny it then Ali deny it and they forced him. Umar bin Abdul Aziz also did not want to take the khilafa and they forced him. So it's not a sin you know but should be accepted.

Answer: Well the thing behind that they denied that because they were humble. That's a good thing to do but it's not a bad thing to ask for something if you feel no one is more fit then you. If you believe being a general of this army you have something others don't have you believe that there is no problem asking for it. But why did these people denied it since it is a huge responsibility, huge responsibility and these people was fearful of ALLAH you know although they want to serve Islam they probably wanted to serve Islam as soldiers rather as leaders. But you know it's not harm but it's not bad to ask if you not asking for the power you are asking because you know you so sure that no one better then you can do that position. It's not harm to that in fact there are examples I can't remember them. Where Abu Talha I can't remember asked to be in a position and he was granted that position. So if you know you are fit and no one else and you are not asking for the position but rather to serve Islam then you can ask. But usually you find that these people who refuse the khilafa are the leaders who revive the ummah.